

mixture, as it is believed that the wounded animal will not then be able to cross a path without falling dead.

Some black substance found in the liver of a crocodile is finally added, as it is believed that by this means the wounded animal will at once fall dead if he should stop to drink water by the way.

A mysterious hidden force seems to be recognised, and is called 'Wak,' the same word being used by the Galla and the Duruma. The word is not used by the Giryama, who use 'Mulungu'; Mulunguni denoting the heavens.

The pottery found was all in the Giryama style. A honey barrel, which was beautifully fashioned, was found to be without mark of ownership. A small wooden drum with bottom and cover made of skin is a universal receptacle of the Alangulo for all kinds of food, and is carried by means of a strip of hide passing over the forehead. These are similar in appearance to the Kithembi of the Akamba.

The crops in the neighbourhood looked at least as flourishing as those of the Agiryama.

The Alangulo in the neighbourhood of Mlango Moro, where I camped, seemed very shy, and those whom I met invariably fled into the bush. It is hoped next time, through the medium of some friendly Giryama, to establish better relations, and obtain some more information about these interesting people.

REPORT ON THE BAJUN ISLANDS

BY J. T. JUXON BARTON

I. PEOPLE

The Bajun (Ar. *Ba-gun*, a white tribe), Wa-Gunya (Ki-Swahili, Ku-Gawanya, to divide), *i.e.*, a fractious people, a term of reproach applied by the Southern Wa-Swahili to the Northern and by the Northern to the Southern, or Wa-Tikuu (Ki-Swahili, contracted from *nt'i kuu*, the mainland), are said to represent the oldest form of civilisation on the coast; their language, the most archaic form of Swahili.

They inhabit the islands on the east coast of Africa lying between Lamu and Kismayu. These islands are divided into two groups, the northern group being known as the Dundas Islands.

It is submitted that the inhabitants of the northern islands are of a different origin from those of the south.

Their origin has been variously stated as Phœnician, Himyaritic, and Hamitic. The fact that coast dwellers of all nations can hardly claim descent from one stock seems to have been lost sight of, and an unreasonable antiquity argued from the ruins on the islands and on the mainland opposite to the islands.

Sir Harry H. Johnston, K.C.B., stated that at about the same time as the Bantu race movement, some 3000 years ago, the Arab-Sabæans came voyaging down the east coast of Africa, until they ultimately settled in the Sofala district south of the Zambesi, leaving as witnesses of their venture the Zimbabwe and other ruins. Phœnicians also explored the east coast, founding stations as far south as Mozambique : one expedition, in the employ of the Egyptian King Necho, is said to have circumnavigated Africa about 600 B.C.

Later the pre-Islamic settlements of Arabs from Southern Arabia were revived by militant traders and missionaries of Islam establishing themselves at Mozambique, Kilwa, Zanzibar, Mombasa, and various ports on the Somali coast.

A colony of Mohammedan Persians (Shirazi) joined them in the tenth century at Lamu, and Persian as well as Arab influence began to be apparent in the architecture on the east coast.

Until the settlement of the coast towns by the Portuguese in the sixteenth century, these Arab states were sparsely colonised by Himyaritic or South Arabian Arabs from the Hadramaut, Yemen, and Aden.

A development amongst the Arabs of Muscat drove the Portuguese from that territory, and, following up their success at home, these Arabs attacked them on the east coast of Africa, the Muscat Arab becoming the predominant type.

In this connection may perhaps be mentioned the traditional arrival of two hundred and fifty Portuguese at Tula Island,

with an equal number of women who were, so the tradition runs, driven out of Arabia by the Arabs. A Portuguese grave is to be seen to this day on Tula Island.

Though immaterial, the higher type of features so noticeable amongst the population of Faza, Patte, and Siu in the Lamu Archipelago, is stated by the Bajuns to indicate European blood; and in further support of this opinion, the Bajuns of Tula amusingly instance the Faza custom of hanging washing to dry on a line, and taking the clothing down with a tearing motion, instead of laying on the beach with stones as weights, and carefully folding in the native fashion.

A rough chronology of the coast would seem to be :

- B.C. 600. Pharaoh Necho of Egypt sends a Phœnician expedition, which is said to have circumnavigated Africa in three years.
- A.D. 720. First Islamic settlement.
- 1497. Vasco da Gama rounds the Cape and visits the towns on the coast.
- 1584. Portugal is in possession and defeats Turkey, who attempts to wrest from her the Zanzibar coast.
- 1698. By this date the rising of Arab power of 'Oman has driven Portugal out of all her possessions north of Mozambique.
- 1752. The Portuguese, having finally lost Mombasa in 1730, recognised the Muscat Imamate of the coast.
- 1888. The Imperial British East Africa Company receive a charter.
- 1894. The I.B.E.A. Company is withdrawn, the territory becoming a protectorate.

The maps of Africa, according to Herodotus, 450 B.C., and Eratosthenes, 200 B.C., do not extend south below what is now Cape Guardafui.

'The Periplus of the Erythrean Sea,' *circa* A.D. 80, is a navigation guide of the east coast of Africa to about the latitude of Zanzibar.

Ptolemy, in about A.D. 140, marks the coast of Jubaland and Italian Somaliland as simply 'Barbaria,' the interior as

'Azania,' Kismayu 'Parvum Littus,' Port Durnford or thereabouts 'Magnum Littus.' Al Idris, in 1154, follows Ptolemy in 'Barbaria,' marking islands off the coast.

Martin Behaim, in 1492, leaves the coast a blank.

Diego Ribero of Seville, in 1529, showing Lamu, Patte, the Bajun Islands, the mouth of Juba River almost accurately, embellishes the coast and interior with drawings of elephants.

Pigafetta, in 1591, shows what may be the Tana River, Barkao, the mouth of the Juba, and islands.

Jacob van Meurs, in 1668, shows a town at Kismayu called 'Liongo,' and marks the vicinity of the Juba River 'Barenboa,' calling an island, with a town on the mainland opposite, 'Tetile' (Tula).

H. Moll, in 1710, calls the coast of Jubaland 'Barra Boa,' and the interior 'Quilimia.'

Smith's New Map of Africa, 1815, shows a town on the Juba mouth and the country between the Juba and the Tana as 'Galla.'

'Liongo' was a semi-mythical Swahili hero, vulnerable only in his navel to a copper needle, the subject of many poems, who lived in the neighbourhood of Lamu and who was buried at Ozi. Lamu and Patte are, however, shown in Jacob van Meurs' map, while Liongo occupies the place of Kismayu.

'Barenboa,' 'Barra Boa': the Bajuns, the Gallas, and the Somali use the word 'Barobaro' to denote an unmarried youth of the warrior class. Possibly also the word may be derived from 'barra' (Ki-Swahili, Arabic, 'the interior').

'Quilimia' (Ki-Swahili, Kilimia, 'the Pleiades').

In attempting to deduce an origin of these people, the Himyaritic element pervades the coast; to a lesser, much lesser, degree the Persian; the Portuguese, with the early crusading zeal of Roman Catholicism, are little likely to have mixed their blood, on pain of purgatory.

The Persian element persists in a lesser degree, in that this tenth-century settlement of Shirasi adventurers would seem to have definitely limited itself to Lamu, where the prevailing type to this day is in marked distinction from the Bajuns, and it is to be remembered that until, and after, the arrival of the English, internecine war was rife.

There remains, then, what may perhaps be called the Hamitic theory. This seems to have received little consideration, despite the traditions of the Bajuns, and despite the obviously Hamitic features of many of the islanders.

In brief, the Bajun tradition is that they came from the north-east and occupied the present Garreh country, north of Dolo ; were driven south-east by the Galla invasion ; settled at Afmadu ; were driven by the Galla to the coast at Kismayu, and thence to seek refuge in the islands.

They claim to have dug the so-called wells at Afmadu, and to have possessed camels.

A further point in estimating their origin which does not seem to have been mentioned is that the Bantu Nyika (Ki-Swahili, ' desert ') tribes (Digo, Duruma, Rabai, Ribe, Kambe, Jibana, Chonyi, Kauma, and Giryama) occupied the Shungwaya or Burkao (Port Durnford) country, and were driven south by the Gallas. These people now occupy the littoral from the Tana River to the, until recently, Anglo-German boundary. The Bantu dialect spoken is akin to Ki-ngozi or Ki-ngovi, the old language upon which modern Ki-Swahili is based.

The Persian and Portuguese elements seem justly negligible. There then remain the Southern Arabian, the Hamite, and the Bantu as progenitors.

(1) *The Arab*.—The Arab, driven by trade, pestilence, or famine, left his country and established stations along the coast. Were pestilence the reason, the disease would have followed ; were famine, he would not have chosen the arid coral rag of the islands, open to the winds, with an inhospitable mainland, to give him sustenance. The factor was probably trade ; and gold mines were worked near the Zambesi early in the history of man. Moreover, harbours near to food centres were necessary, and he chose Lamu and Mombasa as his home.

(2) *The Hamite*.—The Bajun claims what almost may be called ' Somali ' descent. He was driven from Garreh to Afmadu, from Afmadu to Kismayu, and from Kismayu to the islands by the Galla, and the Galla occupied Jubaland until fifty years ago.

He states he dug the wells at Afmadu : these wells are almost horizontal caves, not the work of Arab craftsmen.

He did not build with stone at Garreh, nor at Afmadu, nor Kismayu ; but on the islands he built with stone in the Saracenic style—and work in stone is not learned in ten generations, and now the Arab element has disappeared he no longer uses stone.

The ruins on the islands have been stated to be of great age : all the evidence would seem to be to the contrary. The style is Saracenic, which style gave to Europe the battlements and portcullis of the medieval castle, and this style has undergone few if any modifications since its inception. The material used was coral rag and lime, and one has not to go far afield to see the result of but a year's neglect on such buildings on less exposed sites.

The people of Burkao (Port Durnford) claim kinship with the Rendile, and state that when accompanying the late Mr. Reddie, then District Officer, Port Durnford, on his journey to Rendile, they found lost relatives and brothers. The Rendile are of ' Somali ' origin.

Bwana Hamudi, late Headman at Port Durnford, was of pure Garreh descent.

(8) *The Bantu*.—The place of origin of the Nyika tribe is the Jubaland littoral. Odd survivors owning stock as Somalis are still to be found, and, still more curiously, Bajuns (Tula Island) have spontaneously stated the former neighbourhood of the Wa-Nyika.

The Wa-Nyika were possibly agriculturists in the fertile watered valley between the Anole and Burkao creeks, now the Herti-Magharbul grazing. They were obviously hunters, nomads if necessary ; undoubtedly subject to slave raids, equally undoubtedly to Mohammedan concubinage ; and harassed from the coast by slavers, from the interior by the Galla, they sought refuge from their oppressors in comparatively recent times, and crossed the river Tana, as did the Galla in their turn when harried by the Somali. If this is, then, the parentage of the Bajun it is submitted that their story should run as follows :

The great migration of Hamites, increasingly obvious in the southern movement of the Somali tribes of the present day, began in the mother country of middle Egypt and Arabia.

One branch, the Gallas, reaching Abyssinia, passing, driving before it all weaker tribes, mingling with its captives, drove the so-called Bajun (nomads also) from well to well until a sure refuge was found on the islands. The coast and hinterland was occupied by the Nyika tribes, and with these the islanders mixed: the struggle with the Gallas still continued, the islander and the Bantu being attacked as the former tried to regain and the latter to retain his hold upon the mainland. And so the struggle continued until and after the coming of the Arab from the south. The Arab came as a trader in ivory and slaves, and by barter with the Galla and the help of the Bajun, secured both the ivory and the slaves.

Mixing with the Bajun and Bantu, he built houses and mosques¹ where no real prosperity promised (for the supply of ivory and humanity could not last, since both beast and man run from fear), and where but the scantiest crops could be grown, so that he brought grain from Lamu and the south in dhows. He was at his greatest prosperity in the eighteenth and early nineteenth century, when even the Galla, pressed by famine, sold his children, and so until the middle nineteenth century, when the Galla hunter disappeared into the dense Tana bush before the Somali coming by sea and land.

With the advent of government, the abolition of slavery and the preservation of ivory, the Arab returns south, leaving his houses, his mosques, and a people of mixed Hamitic, Bantu, and Arab blood using his buildings until the action of the winds and sea crumbled them away, and returning to their previous state of bare sustenance.

The Bajuns are light coloured, intelligent, and unwarlike. They are Mohammedans of a devout type, in marked contrast with the Pharisaical Somali. They are miserably poor, extremely thrifty, but spend lavishly when in funds. The average monthly earnings of the Bajun may perhaps reach seven rupees.

They have some knowledge of agriculture, and, what is

¹ A venerable and ruined mosque, now unused, on Koyama Island shows the date 1224 A.H. which, by use of the formula: $A.H. - 3 \frac{A.H.}{100} + 621 = A.D.$, gives the year 1808.

more important, the will to work : they obtain small crops from the most impossible soil.

They are courteous and obliging to strangers, and exceedingly friendly to government.

They possess a certain amount of low cunning, which is naturally more obvious in the markedly Hamitic type, but are otherwise honest in their dealings. They borrow extensively from Indian (Kismayu) traders, loans sometimes reaching Rs. 4000, which is evidence of their integrity or of an ivory trade, for they can give no security.

Their houses are built of wattle and daub, the palm for the roof coming from Lamu. Shelves and crude ornamental devices are sometimes contrived in the walls of the rooms. The houses are well-built. Bajuns are unable to build in stone, and probably they never knew the craft. The wells are all of some age.

The upanga is carried by the man, and is often ornamented with silver ; this sword is a cutlass, and different from the Arab weapon.

Their dances are the usual advancing lines of men and girls ; married women should not dance.

Two dances are performed exclusively by men, the one a sword-dance, the dancers prancing around one another, cutting at head and foot, a cloth being held in the free hand as a shield with sometimes another cloth in the teeth ; the other is the old English quarter-staff, save that damage is rarely done. To this, drums and brass trays are beaten. The former is the Hazua, the latter the Kirimbizi.

Women and girls have also dances, no man being present. This is the Msondo, or school of love, presided over by a Somo, an adept in the art of attraction, the pupil being called Mwari. The original purpose of the Msondo was undoubtedly to prepare girls for the housewife's duties, the present practice is best imagined. A polite custom of the islands dissuades a man returning at night from landing and entering his house.

The women possess long hair which they wear in a coif, the ears are pierced for Arab ear-rings, the lobes often distended for the introduction of coloured paper rolls ; the use of ornaments is lavish. Both sexes chew snuff mixed with

magadi (soda). Comely women are confined to their houses ; this is by no means general, and the shapeless blue buibui is not worn.

The threefold divorce is rarely used, the first formula being regarded as sufficient.

Fish is the staple diet : there are, however, clans who eat no fish. Most shell-fish, other than oysters, are prized ; both men and women string cowries for the Indian market. Corn is sold at 12 lb. (two pishis) for the rupee. Seaweed is eaten.

Buni (unhusked coffee) is as necessary a drug to the Bajun as to the Somali and Galla.

A few goats and cattle are to be found on the islands.

Fishing dhows are made of Msindi wood, which has the disadvantage of not rising to the surface after immersion, the planks being bound with fibre rope and rendered seaworthy with shark fat. Very few large dhows are to be seen, and these represent bad debts of Indian merchants in Kismayu. The coastal carrying trade will be in time entirely in Indian hands. Small white pennons are flown on the bowsprit to propitiate the elements. A person on his first voyage must tie some article of clothing to the mast until the journey's end, and redeem it at a price.

The boating songs are exceedingly tuneful, and would be worth collection.

The method of catching the turtle by the Koyama people is worth recording. The taza, a slender sucking fish, about two feet or so in length, is caught. When a shoal of turtles (kasa) is seen, this fish is thrown into the water attached to a line. The taza almost ' hunts ' his enormous victim, fastens himself to the under portion of the throat, sucking its blood, and the turtle is drawn towards the boat, from which the fisherman dives to fasten an iron ring, with a rope attached, to the turtle's flapper. This mode of fishing would seem to be unique.

The Bajun is a dying race : with some help and fosterage from Government they might be saved : their economic value is undoubtedly greater than that of the Somali, and their loyalty is not in question.

II. THE ISLANDS

(1) *Koyama Island*.—This island is situated some $21\frac{1}{2}$ miles down the coast from Kismayu, its greatest length being $3\frac{1}{2}$ miles, its breadth 2 miles.

There are two villages on the island, the village on the shore being known as Koyama, the village on the hill a mile or so away, Koyamani. The inhabitants of this island are markedly Hamitic in features. They regard themselves as a distinct tribe, and seem the most feeble and dispirited of the islanders.

The island possesses about four mosques in varying states of repair; a venerable ruin gives the date A.H. 1224=A.D. 1808. Tombs of a more intricate design than those of other islands are to be seen on the foreshore. China plates are cemented into the mosque walls around the Kibla.

A cloth slightly different from that of Benadir is still made.

Coco-nuts, tobacco, and some grain is grown. The people possess a few sheep and goats. The turtle is esteemed as a delicacy and caught in a manner already described. The wells are extremely brackish.

Some fifty years ago, when Jubaland was in the possession of the Gallas (an old man states), two boats' crews, fifteen souls in all, from one of Her Majesty's ships arrived, the vessel having foundered. These survivors were fed by the inhabitants, giving written bills in exchange for meat and grain: they camped on the highest point and remained two months when a ship was sighted which rescued them. Their debts were paid in full, and the late Headman possessed a letter of commendation from a shipwrecked officer.

On one occasion Somali traders from the Benadir had put into Tula Island and captured four children: all the slavers were killed, and the Bajuns returned by the English.

Bajun tradition states that the islands were populated by a race crossing from the mainland at Koyama, each section cutting its mark on a baobab tree opposite the island. These marks are very like the cattle and other brands of known Hamites.

The life of the baobab may exceed a thousand years : the tree in question is of great age.

(2) *Ngumi Island*.—This island is close to Koyama, its greatest length being $4\frac{1}{2}$ miles and breadth 1 mile. It is uninhabited save by two or three fishermen. Water is obtained from Koyama. The island possesses considerable ruins of a walled-in village. It is of no interest save with reference to the legend associated with the mosque.

The inhabitants traded in ivory and slaves with a white race : the tusks were packed in the long matting-bags used for grain. On one occasion a cargo was taken, but the bags contained but one tusk each and were packed with camel and other bones. The traders sailed, and on their return bombarded the village, destroying all the inhabitants.

One woman ran for sanctuary to the mosque, praying that she might be saved from the raiders ; her answer was her transformation into stone. The stone has now disappeared, but is stated to have stood near the Kibla : it has been reported as still existent, but its whereabouts kept secret. From this legend Astarte worship has been argued, somewhat unwarrantably.

Men desirous of children burn incense before the ruined shrine.

The Bajuns are unwilling to clean the old stone wells in that each well demands a life.

(3) *Chovai Island*.—Chovai is the correct Ki-Tikuu name for this island, which is called Towala by the Arabs. The island is the most populous of the Dundas group.

It possesses very few stone ruins. The existing mosques have been repaired recently.

Some attempt at agriculture is made on the mainland. Sheep and goats are grazed. The water is moderate.

The inhabitants seem the most wealthy of the islanders, are markedly Hamitic, and are divided amongst themselves.

Chovai creek on the mainland is a harbour for native craft ; the creek, penetrating some miles inland, is fringed with mangroves.

Ivory is probably smuggled.

(4) *Tula Island*.—This island is second in point of population: it is 57 miles from Kismayu, is $1\frac{1}{2}$ miles in breadth, $3\frac{1}{2}$ miles in length. The water is the sweetest on the islands.

There are two villages on this island, the one Tula, the other a mile or so distant, M'doa.

Coco-nuts grow extremely well, and with some encouragement would become profitable.

The island possesses a large tomb, said to be Portuguese, made with a cement the secret of which has been lost. The decorations are not Islamic.

Legend has it that five hundred Portuguese men and women landed on the island, having been driven out of Arabia: more probably they were expelled from Mombasa or Lamu by the Arabs in the eighteenth century.

A house, the interior decorations of which are singularly delicate, is shown as of great age. It was built with slave labour by the great-aunt of a living inhabitant. This woman was of the Defarad clan of the Tunni tribe and the Barawa people of the Benadir coast. The Tunni and Rehawen fought with the Somalis at Gumbo and were driven north.

The three stone mosques are in good repair: the interiors are decorated with plates: in many cases the design of this china is modern.

On the mainland a few hundred yards from the shore, at Kituni, is the ruin of a considerable mosque, the interior of which is decorated with the 114 Suras of the Koran carved in the plaster.

On the right-hand bank, at the mouth of the Anole Creek, are more ruins, likewise on the left-hand side at Kudai.

It is submitted that these mainland settlements were in their conception custom-houses, and, as relations with the Galla or Wa-Nyika were established, became villages. The custom is well known; the grain was placed some distance away, the tusk was brought: if either the price or the article did not suffice, the dissatisfied warned away the other by hostile demonstration. Manifestly the islander could not barter in safety on his island.

(5) *Kudai Village*.—This is a small settlement on the mouth of the Anole Creek, inhabited by a few Bajuns, who eke

out a wretched living by fishing and attempts to grow crops. It is marked 'Kituni' on the latest maps.

(6) *Anole Village*.—This is a small village of natives of various Bantu tribes who have moved from place to place until they have reached the head of Anole Creek, some twenty-five to thirty miles from the sea.

Their condition is miserable, and they are in constant dread of raids by Rer Abdulla youths aspiring to the white feather.

The soil round this village is suitable for shambas on an extensive scale ; corn, sim-sim, manico (*muho*), and tobacco are grown.

The neighbourhood is the Jilal grazing of the Herti and Magharbul Somalis, with whom their relations are friendly. The water, from shallow wells, is abundant, clear, and sweet.

This stretch of fertile country extends for a considerable distance, as far as Busbushli on the Burkao Creek.

A road is said to have been cut by Mr. Haywood, District Commissioner, from the head of Anole Creek to Kudai. It is not visible, and the camel track followed through thick bush is a nine to ten hours' march. (European.)

(7) *Tosha Village*.—This is a small and insignificant village some two miles from Kudai on the mainland. The water is moderately good.

(8) *Sheh Village*.—This village, some five miles south of Tosha on the mainland, has been abandoned. No water is to be found, and mosquitoes with sand-flies in the mangroves render camping impossible.

(9) *Port Durnford Village*.—This is marked as Burkao on maps ; it is called 'Birikavo' by the Bajuns.

Formerly a Government station was maintained, and a considerable village was built, trade being with the Abdulla and Magharbul Somalis. It has since been abandoned.

There are ruins of an old village at Port Durnford and of a pier.

The water is impossible even for native consumption, and for Europeans the rain-tanks must be supplemented with water brought in dhows from Busbushli, some twenty miles up the creek.

The harbour is suitable for large vessels ; boats drawing four to five feet can enter the creek some nineteen miles, which is navigable a further sixteen miles, as far as Wayore, by craft drawing nine inches or so.

Busbushli, where a large supply of fresh water is to be found, is the grazing of the Rer Abdulla section of the Ogaden Somalis during the month of January.

The Mohamed Zubeir Ogadens claim a vague suzerainty over this section.

Busbushli would seem a natural basis for operations against the Rer Abdulla.

The Administration house at Port Durnford is a large and commodious building, erected by the late Mr. Reddie, when District Officer.

It is now sadly in need of repair in every particular. The roof beams have fallen in some places, the windows and doors are broken, the floor has cracked, the verandah is a mass of rubble. The house has been in the occupation of a Police Post.

The inhabitants of Port Durnford wish to move to Ras Mnarani, some six hours distant down the coast, owing to the suitability of that place for shambas, water and grazing, and the impossibility of the water at Port Durnford.

(10) *Ras Mnarani*.—This can scarcely be called a village as yet. The inhabitants of Port Durnford, however, are desirous of moving thither, where water, grazing and some cultivation is possible.

Ras Mnarani is six hours' march from Port Durnford.

III. THE COAST

The coast-line of Jubaland from the river Juba to Ras Kiambone is about 120 miles long, a practically continuous line of sand-hills.

There are three tidal creeks—Chovai, Anole, and Burkao.

The creeks are fringed with mangroves, mwea, mkandaa and mutu trees, all of some commercial value :—

(1) *Chovai Creek*.—This creek lies opposite to Chovai Island, and is suitable for coasting craft.

(2) *Anole Creek*.—This creek is suitable for boats drawing three to four feet for about five miles. Canoes and small fishing-boats can be punted or sailed for this distance, and can proceed a further twenty to twenty-five miles in the dry season.

The journey to Anole village at the head of the creek should not be attempted by Europeans by land or water in one day.

(3) *Burkao Creek*.—Port Durnford, a sub-port, is a sheltered anchorage of about six fathoms. A steamboat has ascended the creek for about twenty miles in the dry season to Busbushli. Dhows drawing four to five feet can reach Busbushli at any time, and canoes, Wayore, a further sixteen miles.

The rumours of tsetse-fly would seem to be an obstructive Somali (Herti) myth.

This tribe grazes its cattle along the coast-line to Port Durnford, and what is more, along the Chovai and Anole creeks, the rank vegetation of which should harbour all manner of insects.

IV. COMMUNICATIONS

(1) *By Sea*.—Journeys by sea are naturally subject to the N.E. and S.E. monsoons. The former blows roughly from April to August, the latter from September to March. During both monsoons the current is stronger near the land; despite this, the more speedy mode of travel against the monsoon would seem to be poling along the shore. The time taken between island and island is a matter of circumstance.

(2) *By Land*.—The owners of boats on each island take it in turn to keep a ten days' watch. A fire is lit on the mainland, and travellers are ferried across to the island, where water can be obtained.

Chovai Creek has no ferry.

V. TRADE, PRODUCTS, ETC.

The Bajuns would seem to do a great deal of the coastal carrying trade. In reality this business is rapidly becoming a purely Indian concern.

Fishing is engaged in mainly as a means of livelihood.

Cowries and dried sharks' flesh are bought by Kismayu traders.

Pearling might become profitable, but the Bajuns do not possess the power of deep diving.

Coarse 'carriage' sponges are to be found.

Ambergris and turtle shell are rarities.

The question of grain for food deserves special consideration. The Juba river strip is in the hands of Arabs financed by Indians: the Bajuns on the islands consequently starve.

The coral rag of the islands is not fit for agriculture: an attempt is made to grow crops on the mainland a few yards from the shore: this is but little better.

The only arable land adjoining would seem to be the almost well-watered valley or 'tug' stretching from Mtoni at the head of Anole Creek to Busbushli, twenty miles up the Birikou Creek. The Chore or Joreh country is also watered.

Coco-nuts grow well on Tula Island, and would do well at Kudai and Port Durnford.

Trees of commercial value are to be found at Chovai, Anole, and Birikou creeks. These are 'borities'; 'mweah,' small borities used in the construction of native huts; 'mkandieh,' a wood used for burning lime; 'mutu,' a tree used for making native beds, chairs, etc., and burning lime.

Wild rubber is to be found in the vicinity of Port Durnford.

NOTES ON EAST AFRICAN MAMMALIA (OTHER THAN HORNED UNGULATES) COLLECTED OR KEPT IN CAPTIVITY 1915-1919. PART II.

BY ARTHUR LOVERIDGE

One day I tossed the still warm body of a newly-killed rat to her to see what she would do. First seizing the tail in her mouth she defied anyone to take it from her, then she subjected it to a critical examination, opening the mouth and looking inside, licked the blood from its nose, examined its fur minutely